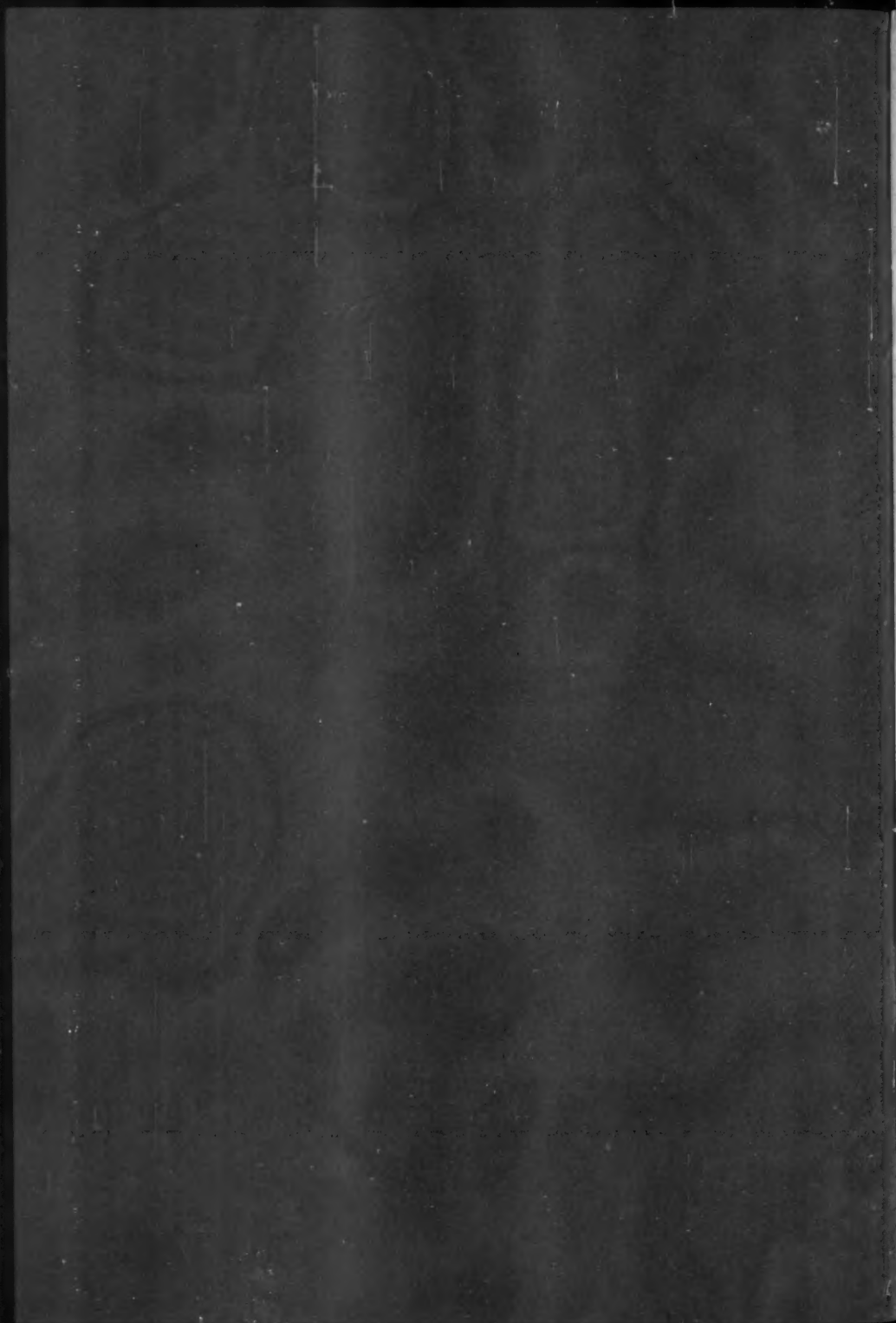


PRIMITIVE MAN

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PRIMITIVE MAN

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CHILD-TRAINING AMONG THE WANGURU. III. MORAL EDUCATION

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Mhonda, Tanganyika Territory, East Africa

THE first two articles of the present series (PRIMITIVE MAN, April, 1934, and Oct., 1935) treated of physical, mental, vocational, and religious training among the Bantu-speaking Wanguru of Tanganyika Territory (map, *ibid.*, 1934, 7: 1). This concluding article of the series deals with moral education. We shall first give an outline of the moral or socio-moral code, next a review of the motives proposed to the child to get him to conform to the code, and finally a sketch of the chief methods of training in vogue.

THE WANGURU MORAL CODE

We shall first present a brief summary of the general moral code, and shall then take up the more important sections in some detail.

If we go through our own Decalogue we find that all the ten commandments thereof are in a real sense present in the Wanguru code.

1. Belief in one God: *Mungu ni mmoja* ("God is one").
2. I have never heard a native use the name of God to attest the truth of his statement.
3. It is forbidden to work on the day of a pagan ceremony.

4. To honour one's father and mother and elders is so much part of the code that it is forbidden to mention their names.
5. To kill a man brings a fine of anything from ten to twenty cows. To kill a man by witchcraft brings the penalty of death.
6. For incest a sheep is sacrificed, and for adultery a hen, in order to wipe out the stain.
7. A boy caught stealing could formerly be sold into slavery; and in all cases a hole was bored in his ear.
8. The command not to bear false witness is recognized but is often broken.
9. See 6.
10. See 7.

Some details on this basic code will now be given, and also an account of some of the more important Wanguru precepts not mentioned above.

Disrespect for parents and elders introduces the business called *mfundo*. It sounds odd to say that a boy who is guilty of disrespect to his father or an elder is forced to pay a fine of a *kuku*. It may still sound more odd to say that a father who wrongly chastises his own child is bound to pay the wronged child a *kuku*. The reason for this is that the wrong done to the child is done to the whole *ukoo* of the child, for the father and his child are always of different sibs, the child taking his *ukoo* from his mother. It is quite common for a mother to give a child, who has refused to help in the work of cleaning maize and millet, a handful or two of the uncooked grains for dinner. This very often is a means of correction. However should the child still continue in refusing to work, complete deprivation is resorted to. In the case of out and out disobedience and stubbornness the child may be sent to the *mjomba* (maternal uncle), for the *mjomba* is the last court of appeal, having almost power of life and death over his nephews. There was once a case of a boy who was given the smoke cure for disobedience. He was locked in the house where there burned a fire piled high with green grass. When he was cured he made known the fact to his *mjomba* who stood waiting outside.

Vigoli (girls who have not yet arrived at puberty) and young boys before they reach the age of puberty are more or less free

from all sexual taboos with one another. When a boy reaches puberty he is forbidden to play any more with *vigoli*.

Wali (girls who have reached puberty) during their rites are absolutely forbidden to have any intercourse whatsoever with men. Should a girl give birth to a child during her *ngoma* (puberty rites) the child is strangled. Such a child is a *kigego*. During the *ngoma* the girl is taught all matters of sex.

The sin called *ngelesanyi* (incest) is considered a heinous crime. A man guilty of this sin must bring a sheep which is made to walk on the woman's back as she lies down; it is then slaughtered. Its blood is sprinkled on the woman. Nowadays the sheep is walked seven times around the culprits. The stain of guilt falls not only on the two in question but likewise on the *ukoo* (sib) of the woman. Such a sin shortens the life of the *ukoo*, brings sickness and hunger in its wake and brings disgrace on all concerned.

Adultery, *ntesi*, is another sin bringing trouble on the *ukoo* of the woman. The adulterer, when discovered, must slaughter a *kuku* (fowl) over the head of the woman, and some of the blood is dropped on her.

Before the arrival of Europeans thieves were treated as slaves and could be sold into slavery. Nowadays the usual procedure is to bring them before the *mfumwa* (chief) and if found guilty, they are fined. There still exists also the custom of boring a hole in the ear, not the lobe, but above it.

Temperance does not exist. All drink *pombe* (native beer). I never have met an Mnguru pagan man, woman or child, who would refuse *pombe*. It is made for all big occasions or for no occasion. The beer parties are often the scene of fights, but some one separates the fighters as a rule. Self-control is expected in certain things, for the quarreler is not a *persona grata*. The native keeps his temper in hand fairly well, so much so that at times he is most provocative.

Truthfulness! Any statement of the average native requires careful weighing. The native prefers to tell you what he thinks pleases rather than what is true. And you will not, as a rule, get anything out of him until he has by his own thinking discovered what you are after. It is useless to question a native who is hesitating and suspicious, and most of them are so. Excitement and fear are often the cause of some of the stupid answers given

to questions. In a *shauri* (palaver) a native who begins by denying statements will deny almost anything. However, if you win his confidence, he can be very interesting, but it takes a long time to do so.

The native shows very little gratitude, at least, we should add, to Europeans or in ways in which we show it. Those who work amongst the Wanguru are often discouraged because of this. No matter what one does for them they give the impression of receiving only what is their right. Once you give a native something for nothing you may be sure that he will come again and again for other things. The old saying that familiarity breeds contempt may be applied completely to the native. There is a Kiswaheli proverb, *Mkono mtupu haulambwi* ("the empty hand is not licked") which fits the native perfectly. Thus, it is a noted fact that in any mission, government station or European establishment where are many Europeans together, it is the esteem of the person in charge which is sought, for most profit comes from that quarter. I may mention, however, that the Wanguru have sacrifices of thanksgiving at the end of a good harvest.

Stoicism, endurance of hardship and control of temper are certainly part of the code. Recently a native nearby whilst testing the strength of some powder injured three of his fingers. He saw there was no chance of saving them, so without more ado he drew his knife and cut them off. One has only to visit a mission dispensary and watch the natives having their wounds dressed and one will have a fair idea of the amount of pain they can bear without a murmur. Not long ago a small girl about eight years old was brought to the mission dispensary by her teacher. She had a badly swollen arm, in fact her elbow was dislocated as a result of a fall whilst playing. I myself was present while the Sister twisted the arm, bent it and turned it in an effort to replace the bone, but not one cry of pain escaped the little tot's lips. The only signs of the frightful anguish she must have endured were a few grimaces.

The native is hospitable and loyal in certain cases. Physical hardship is endured because of loyalty, but very little moral hardship. A native will go any distance to visit a sick relative but very seldom does one find him planting or reaping the field of a sick friend for nothing.

Boasting is ridiculed and, comparatively speaking, one finds little of it. Tale-bearing is very common, especially the telling of tales about one's enemies. Likewise if the bearer thinks that he will gain some profit he will most certainly bring news. Jealousy is very often the cause of tale-bearing, and it is a well known fact that when someone falls from favour there is much glee felt amongst the rest. Quarreling is condemned, and the reason for this is that should one of the quarrelers fall sick or die the other party is almost certain to be accused of having bewitched him. It may be noted here that witch-craft (often confounded with poisoning) was punishable by death; but murder, by means of a knife or spear, was punishable by a fine, e. g., cows or goats.

Before eating, a special clay pot of water is produced so that the hands may be washed. The children are taught not to stare at a stranger when he is eating. The inferior must always salute his superior first. It is not mannerly for a boy who has finished his *ngoma* (puberty rites) to visit his *mjomba* until this latter has prepared a little *pombe* for his reception. The breaking of this taboo means that the boy must pay his *mjomba* a hen. On a journey the wife always walks behind her husband, but not too near. The wife and daughters eat together; the father and sons together.

It is an insult to tell a person *hana adabu* (he or she has no manners).

MOTIVES PROPOSED TO THE CHILD

It is extremely difficult to know if religious motives are proposed to the child to get him to obey the moral order. At the moment of writing I cannot think of any.

A child is frightened into good conduct at night by telling it to keep quiet as there is an animal outside or a giant at the door waiting to take him. Such a motive can hardly be called a religious one.

A father ought to report the faults of his children to their *mjomba*. If it is a case of lying and it is a small matter he will not worry, but if it is the cause of trouble the boy will be punished either by the father himself or more often by the *mjomba*.

Stealing is forbidden and as some class of fine must be paid to the wronged man it is the duty of the sib to help pay it. Natur-

ally the sib does not like to pay such debts, and the result is that the child is flogged.

Disrespect to elders is a grave fault and the child is beaten for it. Only this morning I saw a woman give her boy a sound thrashing for gross disobedience and disrespect.

Shame is most certainly appealed to; ambition and pride, not so much, but still these are by no means neglected.

Praise, flattery (especially) and ridicule (very much so) are resorted to.

METHODS OF TRAINING

Whipping and the stick are used as a rule for the smaller children who refuse to obey or who make themselves a general nuisance around the house. The lazy ones are deprived of food. I have previously referred to the penalty called *mfundo* that arises out of gross disobedience and disrespect to parents and elders.

I may remark here that each *ukoo* (sib) has a certain food taboo, generally an animal. For example, the young boy who helps to make up the rooms at our mission is forbidden the use of *kanu*, a small animal about the size of a cat. This is the taboo (*mwiko*) of the Waturu group. The flesh of this animal is extremely good to eat. So far as I can discover most of the foods tabooed here are quite edible. Every Mnguru adheres strictly to the taboo of his group. A child follows in this matter the totem of his father.

When the boys reach the age of eight or nine they undergo elaborate rites, including circumcision, in order to be initiated into the tribe. As a rule many boys from the same neighborhood undergo these initiation rites together. We may call attention to the important moral educative elements in them. Young men chosen by the fathers and called *makungwi* assist the *wali* (the boys being initiated) during the *ngoma* (the initiation rites).

During the *ngoma* the *makungwi* and all other visitors to the *lago*, the large grass initiation hut built outside the village, have full permission to discuss sexual matters with the *wali*. Matters concerning marriage and birth, wives and concubines, and in general all the *wali* wish to know, are part of the instruction.

Besides, songs containing puzzles or riddles about these matters are learned by heart by the *wali*. The answers to these riddles

are not explained to the boys until the day before they leave the *lago* for good. Here are a couple of examples with rough translations.

Makungwi: "*Ngala ngalaje ngala ngalaje*".

Wali: "*Lukambo ngala ngalaje*".

(These opening words have a meaning somewhat resembling our "riddle me, riddle me", and are used as an introduction before all riddles.)

1. M.: "*Kwale yudia migulu midunku*".

W.: "*Lukambo ngala ngalaje*".

M.: "*Mwana naye migulu midunku*".

W.: "*Lukambo etc.*"

(Rough translation: "M. That partridge has red feet".

W. "Riddle me, riddle me". M. "And likewise the young have red feet". W. "Riddle me, riddle me".

Meaning: As the *wali* sheds it during circumcision so also the mother sheds it during menstruation).

2. M.: "*Kijungulwe mwasigwa mweitongo*".

W.: "*Lukambo etc.*"

M.: "*Mwaka ukweja mwasigwa mweitongo*".

W.: "*Lukambo etc.*"

(Rough translation: M. "A piece of pot is thrown in a deserted place". W. "Riddle me, riddle me". M. "And each year is thrown in a deserted spot". W. "Riddle me, riddle me".

Meaning: Although the father is circumcised he can not give birth to a circumcised child.)

3. M.: "*Kibinubinu tambi dya mpele*".

W.: "*Lukambo etc.*"

M.: "*Lcka dibinuke mtando dyogoloka*".

W.: "*Lukambo etc.*"

(Rough translation: M. "The branch of the rubber tree is bent". W. "Riddle me, riddle me". M. "But even so afterwards it will become straight". W. "Riddle me, riddle me".

Meaning: The deformation caused by pregnancy disappears with the birth of the child.)

The girls on reaching the age of puberty undergo equally elaborate rites during the course of which a great deal of instruction is given, as is given to the boys, regarding marriage.

There are taboos imposed by the *waganga* very often after sickness. I shall give a concrete case. Joseph, a mass server who was born a pagan, refused to eat a piece of orange on which I put a pinch of salt in order to sweeten it. Salt has been his *mwiko* ever since he was taken sick with *baridi* (hook-worm). The brother of the boy who does the house work at the mission has had a taboo ever since the time he was troubled with a bad stomach sickness. His taboo is the banana.

There is no inflicting of pain to train to stoicism. As regards separation of sexes when young, in order to insure right morals, there is very little. You will find in other sections of this paper references to such methods where they arise.

Delinquents are scolded. Proverbs, stories, and so forth are used to inculcate good conduct. I shall give a few such proverbs in Kinguru and Kiswaheli with the English translation.

1. Kinguru: *Gonelezi daleka nyoka akasueza viga.*

Kiswaheli: *Kukawia mno ni sababu nyoka amekosa miguu.*

English: "Through delay the snake missed the feet."

This is to inculcate punctuality and can be said of a child who returning home late finds that his food is cold or that he missed something special.

2. Kinguru: *Kihuya chaleka ngoso akaleka mathunthu.*

Kiswaheli: *Upesi mno sababu panya amesaa vitoto vidogo havina macho.*

English: "Because of haste the rat bore young ones without eyes."

This is used to inculcate patience. Wait until the apple is ripe and there will be no danger in the eating. Don't go too fast in certain things for the outcome will be bad. In this I have given the Kiswaheli translation, but there is a Kiswaheli proverb, *Haraka, haraka haina baraka* (in haste there is no blessing) which seems to fit.

3. Kinguru: *Kulegeleza kwaleka ndezi akalawa mo mtego.*

Kiswaheli: *Kuregeza ndiyo sababu ndezi ametoka mtegoni.*

English: "By making himself small the *ndezi* escaped from the trap."

If caught in a trap don't try to force your way out but make yourself so small that the bonds may through slackening fall off by themselves. This inculcates prudence. In a *shauri* remain quiet, allow the witnesses to contradict themselves, and the accusations will break down.

4. Kinguru: *Ndevu zikalegela ni maivu.*

Kiswaheli: *Ndevu zikiregea ni majivu.*

English: "If you want to pull out hairs put ashes on them and they won't slip."

If you wish to get something be nice. If you see that by other means you fail, flattery may succeed.

5. Kinguru: *Nangiliza yaleka mbulu akasela mo mti.*

Kiswaheli: *Kwa kuonyesha mbulu ameshuka mtini.*

English: "The iguana descended from the tree in order to show."

Once upon a time an *mbulu* (iguana) went to the house of a *kobe* (a thing like a snail without shell) and borrowed from him *madanga* (metal rings worn by the women on the legs at dances). After the dance the *mbulu* did not return the *madanga* and although the *kobe* tried everywhere, he could not find him. At last, however, he saw him up a tree and immediately went to him. The *mbulu* being asked to return the *madanga* refused, so the *kobe* went to an *mganga* (medicine man). The *mganga* told him that he must find a dog and a goat, bring them to the tree where the *mbulu* was and feed to the goat *ugali* (food which a dog will eat) and to the dog grass. This the *kobe* did. Naturally the dog and goat refused to eat the food set before them. The *mbulu* was watching the whole performance from the tree and at last told the *kobe* to give the dog *ugali* and the goat grass. The *kobe* pretended to obey but somehow the goat still had the *ugali* and the dog the grass. Finally the *mbulu* descended to show the *kobe* how to do it and was caught.

Lesson. Return always what you have borrowed for a day will come when you will fall into a trap and have to do it.

6. Kinguru: *Zundo kahetuka kuli.*Kiswaheli: *Zundo kageuka mbrwa.*English: "And the *zundo* became a dog."

Once a leopard and a *zundo* (dog in the wild state) lived together in the jungle. One day they killed a *twiga* (giraffe) and the leopard told the *zundo* that it would be better to have cooked meat. So the *zundo* departed to get fire from men. He met a woman feeding a child with *ugali*. When the child was satisfied the mother threw away the rest and the *zundo* ate it. He was pleased and being still hungry began to seek for more food near the houses of men. He found much, especially bones. He decided to live with men and when the leopard who was waiting in the jungle called him he replied as above, viz: "*Zundo kahetuka kuli*".

This is very often said in scorn to those who, having lived outside their tribe for some time, returning find that the food and customs of home are not good enough for them.

Lesson. It is well to go ahead but do not laugh at or scorn the steps by which one ascended. Knowledge and travel are good but afterwards don't scorn your mother because she is ignorant or your father because he has not travelled. A good Mnguru is always an Mnguru.

7. Kinguru: *Nyumba yake yedi mlango mbaya.*Kiswaheli: *Nyumba yake nzuri mlango mbaya.*

English: "His house is nice but his door is bad."

A certain man once sought a wife. Seeing a pretty young woman one day, he became engaged to her. Some days before the marriage he went to his father and having clothed him in dirty clothes and thrown ashes on his head and body, sent him to the house of his fiancée. This latter, not knowing who this filthy old fellow was, refused him food and bed. The next day she related the story to her fiancé and told him that the old fellow, when leaving, asked her to remark to her fiancé that the house was nice but that the door was not. The man informed the girl that the old fellow was his father and she should have treated him better. The engagement was broken off. This went on until the young man found a woman who received his father well and gave him food and bed.

Lesson. When a stranger comes to the house give him food and bed for one never knows who the stranger may be. Besides, hospitality always brings its reward.

8. Kinguru: *Chamkholwe chaleka mbuzi akasamwa na meno ya kenya.*

Kiswaheli: *Kwa ajili ya vitu vitamu mbuzi amekosa meno ya juu.*

English: "For the sake of sweet things the goat lacks upper teeth."

At a *pombe* (beer party), for example, should a man take out his snuff box and others run to him in order to get some, the man with the snuff often says the above. The danger is that whilst they are seeking snuff, the master of the house may give around the *pombe* and they will receive none. So also the goat did not give his jaws a chance to produce upper teeth for he wanted to run after other things.

Lesson. By seeking too much one often loses the best.

9. Kinguru: *Asakaze niye alule.*

Kiswaheli: *Mtu asiye na nguo atapata.*

English: "The man without clothes will get them."

This is used in order that men may work hard to support themselves. Perhaps the English proverb "Necessity is the mother of invention" renders the meaning.

10. Kinguru: *Sakaza ya mbuzi na wanawe.*

Kiswaheli: *Umaskini wa mbuzi na watoto wake pia.*

English: "Like father, like son."

11. Kinguru: *Msanyo mdala haukwiva miti.*

Kiswaheli: *Mchango mgumu hausikii dawa.*

English: "The hard worm pays no attention to medicine."

This can be said of a man who through habit has become so hardened in some vice that there is no way of pulling him out of it.

12. Kinguru: *Tega dihona kudinkha ubala.*

Kiswaheli: *Tega apone umempa ujanja.*

English: "When the *tega* is alright let him use trickery."

This is to inculcate justice. Don't go back on your contract when you find that the work contracted for, is done. A man hires another to clean his field and offers to pay him Shs. 10/-.

When the field is cleaned he complains that he cannot pay Shs. 10/—, but only Shs. 6/—. Thus the proverb.

13. Kinguru: *Kulaile nkande kuna gumbo.*

Kiswaheli: *Kulikotoka chakula kuna njaa.*

English: "What comes from food is hunger."

A father spends his day looking for food, finds something good and brings it home for his dinner. He gives it to his wife to cook. She and the children finish it between themselves. When the father comes in for dinner he finds there is nothing for him. He still has hunger.

Lesson. Don't be covetous.

14. Kinguru: *Magunda wakale ntagile mabua.*

Kiswaheli: *Shamba la zamani hutambulikana kwa mabua.*

English: "The old field is known by its stalks."

Have respect for the old who are known by their grey hairs, for they did their work in their day.

BARK-CLOTH MAKING AMONG THE BAGANDA OF EAST AFRICA

SISTER M. ANNA, O.S.F.

Nkokonjeru, Uganda, British East Africa

IT is difficult to know just when the Baganda started making bark-cloth, for legend and fact are so intermingled that one cannot easily unravel the real truth. Most Baganda will tell you that they had clothes of bark-cloth since the time of Kintu, the first man and first king, but in reality, it was during the reign of Semakokiro, in the 18th century, that bark-cloth was adopted as the national dress. Before that, skins only were worn, over the shoulders by the men, and around the waist by women. It is also said that Semakokiro ordered the people to plant bark-cloth trees in their gardens and that he fined them if they did not obey his command.

In the old days, every man cultivated his own bark-cloth trees, and the Baganda attained greater skill in the art than any of the other tribes about them. Today, since the advent of the European and the Indians, cotton and silk have in many places supplanted

the bark-cloth *suka* and *kanzu*. The *kanzu* is the native dress of the men, a kind of long tunic reaching to the ankles. The *suka* is the native dress of the women, a fold of cloth twisted about the body under the arms, leaving the arms and shoulders bare, and reaching to the ankles. Sleeves are used in most places now. Bark-cloth is still used in the more distant villages, for clothing, for shrouds, for carrying purposes, for bedclothes, mats, and so forth, and there is generally one man in the village who is the chief bark-cloth maker, a man of distinction and much *kitibwa* (honor) who takes great pride in his art and shows delight in telling how it is done.

There are many varieties of bark-cloth trees, and their skinning life is twenty or thirty years. They grow easily, being propagated by taking branches about six feet long, and simply sticking them in the fertile ground. The full-grown trees are about thirty to forty feet high. It takes two years for the trees to grow; in their third year they are ready for skinning. The first skin is not of such good quality. The quality of the skin improves each succeeding year. Incisions are made at the foot of the tree and near the place where the branches shoot out, about eight or ten feet from the ground; a vertical cut is also made from top to bottom. A sharp stick or a knife is then worked back of the bark and the bark is slowly peeled off. Great care must be taken to protect the skinned tree. Cow-dung is plastered over the exposed part, and the whole is covered with banana leaves. The plaster and cover are left on till they fall off. The new bark in the meantime has been forming.

Generally there is a special house for the preparation of the bark-cloth, a kind of open shed, made of *budongo* (wet clay and cow-dung), and roofed with grass. A log, about six feet long is sunk into the earthen floor and the top surface of the log is made very smooth, for it is on this log that the bark-cloth is to be beaten. The bark is scraped and cleaned, first on the outside, and then inside and out the next day, the whole bark having been carefully tied up in banana leaves.

The next day the beating begins, with large mallets (*esaka*) with grooves cut in their sides. The mallets used are kept carefully wrapped in bark-cloth when not in use. There are mallets

with wide grooves for the first beating, and mallets with finer grooves and a third with very fine grooves for the final beating. The bark is twice beaten on the under side and twice on the upper, the mallet going back and forth, back and forth, each square inch getting its blows. After this, the bark is folded in two, next in four, and is beaten and beaten with greater force. Then the more finely grooved mallet (*etanga*) is brought out. The bark is now folded into eight thicknesses, and more beatings follow. Then it is rolled into pads, and more beatings given. Perhaps at this stage other men are called in to help, if the bark-cloth is a very big one, the piece increasing in size with each blow. Before the final beating, the cloth must be spread out for some time in the sun, possibly fifteen minutes, depending on the strength of the sun. Then the final beating, the *ku. tula*, with the finest grooved mallet, the *nsituzo*, takes place, over the whole spread-out cloth. These mallets are made of a tough, white wood called *nzo*.

Hours in the sun complete the coloring and drying, and a rich, deep, red cloth is the result, or a lighter shade, depending on the length of time the cloth is left in the sun. A couple of hours in the night air makes it soft and flexible, and with a bit of pounding and kneading with the hands, it is all ready to be taken on Monday morning to the market.

There is a real art in the beating of bark-cloth, for too much force tears it, and too little force does not make the soft, flexible material of which the Baganda are so proud. Tears, however, are wonderfully well repaired with bark or banana fibre, so neatly that they are scarcely visible. In repairs, fishbones were formerly used as needles, but now most of the natives get steel needles from the Indian *duka* (shop) which is found in every East African village. Most of the bark-cloth comes from different species of the *Mutuba* tree, and the product varies from a rich, reddish brown to terra cotta or beige, and even a white, the last cultivated solely for the kings in the old days, and used only for the coronation ceremony.

SOME ANTHROPOLOGICAL BOOKS OF 1935

JOHN M. COOPER

THE following list of works is a selection from the year's anthropological output of publications suitable for college libraries and for readers interested, but not professionally engaged, in anthropology. For fuller technical lists, the reader is referred to the current issues of the *American Anthropologist*, *Anthropos*, and *Ethnologischer Anzeiger*.

Otto Klineberg, *Race Differences*, Harper, N. Y., 1933, pp. 367 (\$2.50): about our best review and discussion of the major evidence bearing upon the problem of race differences, both physical and psychical, from the standpoint of theories of racial superiority and inferiority; the scattered data from physical anthropology, biology, physiology, psychology, psychiatry, sociology, and ethnology are drawn upon and assembled in very readable form; author concludes there is no proof of racial differences in intelligence and character. In this connection, attention may also be called to the splendid symposium on "The Physical and Mental Abilities of the American Negro" which appeared in the *Journal of Negro Education*, July, 1934, v. 3, no. 3, pp. 317-564, (\$1.50) publ. by Howard University, Washington, D. C.

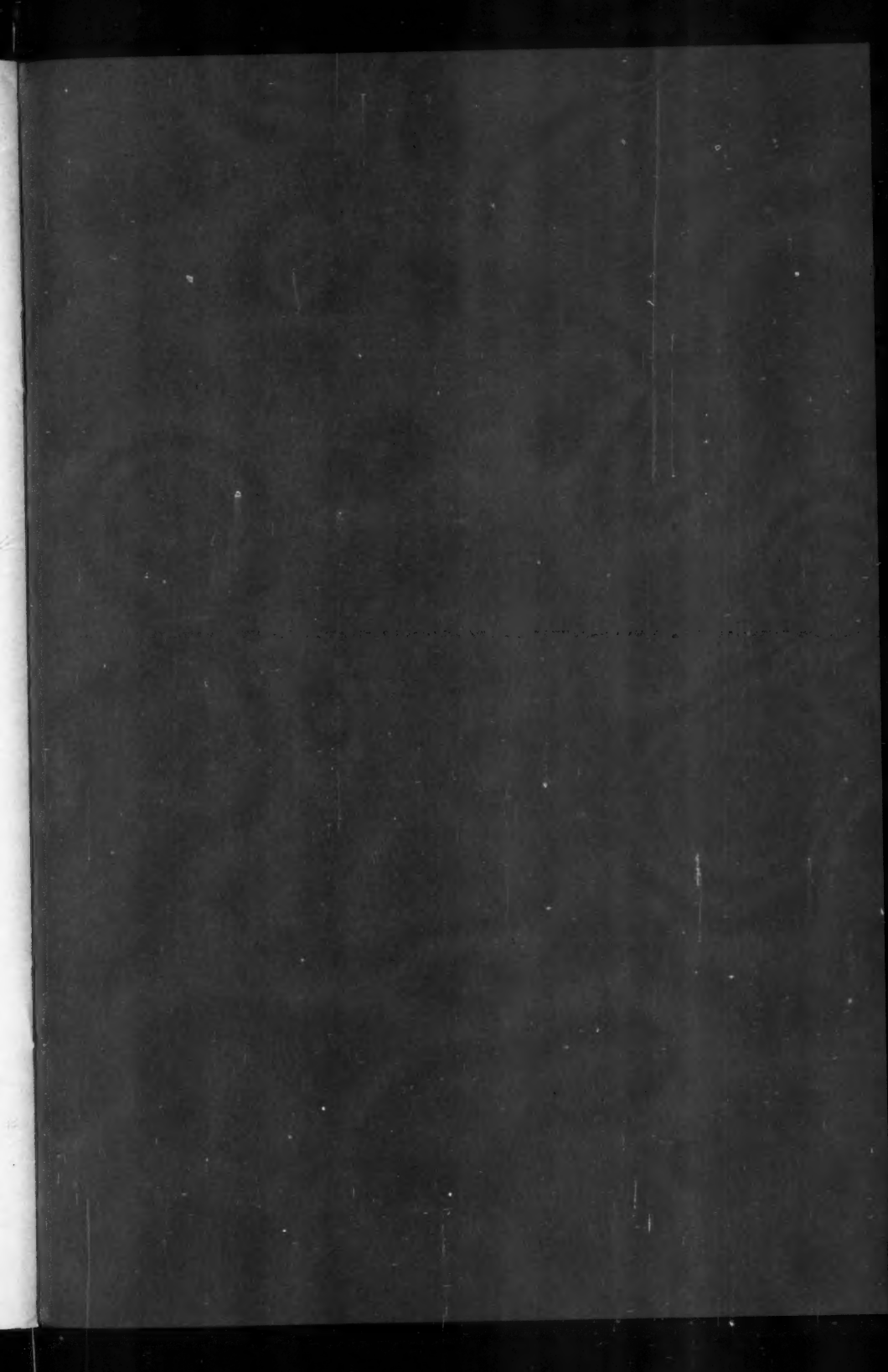
The final volume of Richard Thurnwald's *Die menschliche Gesellschaft*, entitled *Werden, Wandel und Gestaltung von Staat und Kultur in Lichte der Völkerforschung*, Band IV, pp. 317 (RM 22), Walter de Gruyter, Berlin, 1935, has just appeared. This volume completes *Die menschliche Gesellschaft*, the previously published four volumes treating of the following subjects: i, Representative life pictures of primitive peoples, 1931; ii, Family, kinship, and associations, 1932; iii, Economic life, 1932; v, Law, 1934. The five-volume series represents our most ambitious attempt to review and interpret the whole field of domestic, social, economic and political origins and development. The whole work is, for its assemblage and classification of facts, in a sense indispensable, but, while much more voluminous than Lowie's *Primitive Society*, appears to fall short in many respects as regards interpretation of the latter. Incidentally a French translation of the latter, by E. Métraux, with revisions by Lowie, has recently appeared

under the title: *Traité de sociologie primitive*, Payot, Paris, 1935, pp. 460.

The sixth volume of Father Wilhelm Schmidt's *Der Ursprung der Gottesidee* is now out under the title: *Endsynthese der Religionen der Urvölker Amerikas, Asiens, Australiens, Afrikas*, Aschendorffsche Verlagsbuchhandlung, Münster i. W., 1935, pp. 600,—discussion and final synthesis of the data from the previous four volumes, reconstruction of the outlines of the most archaic religion of mankind, appendices on the religion of the Eastern Cree, Saulteaux-Ojibwa, and Caribou Eskimo. Two valuable detailed studies of primitive magico-religious cultures which appeared during the year are: Frank G. Speck, *Naskapi*, Univ. of Oklahoma Press, Norman, Okla., 1935, pp. 248, on the religious and magical conceptions and practices of the lower nomad Indians of the Labrador peninsula, and Berard Haile, "Religious Concepts of the Navaho Indians", in *Proc. 10th Ann. Meet., Amer. Cath. Philos. Assoc., Catholic University, Wash., D. C. [1935]*, pp. 84-98.

Margaret Mead in her *Sex and Temperament in Three Primitive Societies*, Morrow, N. Y., 1935, pp. 335, proposes the thesis that temperamental attitudes traditionally regarded as feminine (such as passivity, responsiveness, willingness to cherish children) or masculine (such as aggressiveness, ruthlessness) are matters more of culture than of innate psychological trends. The supporting data are derived from her field studies among the Arapesh, Mundugumor and Tchambuli, of the Sepik river region of northeastern New Guinea.

During the year an important new American archeological periodical was launched: *American Antiquity*, a quarterly review devoted to the archeology of the two Americas, published by the recently founded Society for American Archaeology (\$3.00 a year, 450-454 Ahnaip St., Menasha, Wis.). The review is intended for both professional and non-professional readers.



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